761 in the etok and stays there for a certain length of time. While she is
789 in this bath, she eats a soup made of the rest of the bark gathered by the practitioner, together with a pumpkin, a piece of the heart, liver, and some blood of the sacrificial animal, all cooked in a pot. This remedy is intended to satisfy the evur and prevent it from eating the blood of the woman or of the child which she may carry in her womb in the future.

761 The death of the child may also arise from an akaga given to its mother, which predicted that one of her children would not live.

761 Finally, if there is neither evur nor akaga, this mishap is believed
784 to be caused by the violation of a prohibition or, more likely, by
837 adultery committed by the woman during her pregnancy. To make her denounce her accomplice, she is beaten until she has named him. This man must then pay to the husband an indemnity equal to half the dowry which he spent to get his wife, an indemnity which represents the price of the adultery and the price of the child's corpse. The woman is subjected from then on to the prohibition of awos until the the birth of her next child.

854 The child (mon). Until it talks, the child is called nkañele. We We have seen that after its birth it is washed in cold water and not fed until the following morning. The breast is first given it by another woman rather than by the mother, whose milk is not good at first.

At the age of eight days, the child is smeared with ba. If the cord dries up by itself without trouble, it is enough to moisten it with saliva.

845 Anomalies such as the birth of an albino or of twins are considered
●[143] normal. The natives have stated that albinos are reproduced in the same family at an interval of three generations. As to twins, they are
[557] forbidden later on to take part in the ngwel. If the twins are boys, the first is called Nzugo, the second Dzima; if they are girls, they are given the names respectively of Bela and Nzua.

551 A name is not given a child until several months after birth, when one is almost certain that it will live. A child receives several names. The father chooses the first name from among his ancestors. For example, a boy will be called Osene from the name of a paternal ancestor, to this name of Osene has been added the name of his father Ekomi, and so the child is called Osene Ekomi; but he also has a sort of first name chosen by the parents, which in the present case is [84] Andzang. The complete name thus is Andzang Osene Ekomi. The mother's

197 Languages of the Cameroons/, "
174 Petermanns geographische Mitteilungen,
1932, p. 184, note 4.

On the other hand, on the basis of a personal communication from Dr. Aujoulat, who worked among the Mangisa for several years, Dr. Olivier makes the following statement: "However, on the basis of differences (from the Pahouin) in language and physical type, Aujoulat has hypothesized a different, more northern origin and contact with tribes whom he calls Sudano-Bantu, namely the Yambasa and the Sanaga (2)." On the basis of the classifications that we our-

2. Bulletin de la Société d'Etudes Camerounaises, No. 15-16, p. 55.

selves propose in this work, would not a Beti origin be possible? This great question is raised once again here.

141 Physical Anthropology. The /anthropometric/ indexes have been calculated by the Drs. Olivier and Aujoulat as follows:

	OLIVIER	AUJOULAT	
	Men	Men	Women
Cephalic	76.0	76.7	76.3
Facial	81.4	77.7	77.9
Nasal	88.7	86.0	90.5
Cormique	50.4	50.9	50.6
Envergure/T	104.8	105.0	103.8

143 Their blood-group ratios show a greater proportion of AB type than is present among other Pahouin, and a predominance of type A over type B. The percentages are as follows:

O: 52 percent; A: 21.9 percent; B: 10.9 percent; AB: 15.2 percent;—index $\frac{A+AB}{B+AB}$: 1.44.

ETON

131 Location: 11°10 to 11°45 long.
3°45 to 4°30 north lat.

131 Physical Geography. Area: 2, 520 square km.

133 The country of the Eton is made up of hills and plateaus; it drifts
137 gently down from the heights of the country of the Ewondo to the valley of the Sanaga River. The border of the great southern forest crosses the territory from south to north; the westerly two-thirds of the area are covered with forest, and the last third is prairie. The Sanaga borders the country only in the northwest and northeast, for the greater part of the loop [misprint in French text: bouche for boucle. See map.] of the river is occupied by the Mangisa. /69/

161 Human Geography. Population: 111, 738 inhabitants
Density: 44. 3 persons per square km.

173 It is impossible to say whether the Eton should be counted among the Beti populations who were dislodged and crossed the Sanaga or whether they were among the first Pahouin to cross the Sanaga at the time of the invasion. Their traditions do not go back very far; they only tell of their departure from the fork of the M'Bam and the Sanaga. /Map 7/ The Eton say that after crossing the river in the direction of the present-day village of Nkolbogo, they fell upon the Mangisa who had already arrived, and then spread themselves throughout the territory which they occupy to this day.

361 The Eton are settled in large villates, whose hamlets line the length
487 of their many trails. At present their country is traversed by several roads on which heavy trucks can travel so that their products can reach Yaoundé and the railroad.

197 Language. With reference to this subject it seems best to refer the reader to the paragraph on linguistics in the chapter on the Mangisa, since the same question is raised for the two peoples. /70/

142 Physical Anthropology and Demography. The Eton are above average in height, mesocephalic, and platyrrhin.

●143 Their blood-group ratio is typically Negro, with a relatively high proportion of the AB type:

O: 55. 7 percent; A: 13. 8 percent; B: 17. 5 percent; AB: 12. 9 percent;—index $\left[\frac{A+AB}{B+AB}\right]$: 0. 878.

141 Their height is /for the/ average: men 167. 8 cm.; women 159. 9 cm.

141 142 Physical Anthropology and Demography. The Ewondo are people of above average height (men 168.4 cm; women 158.6 cm.), fairly slender, mesocephalic, barely platyrrhinian.

143 Their blood-group ratio is that of typical Negroes: O: 55.5 percent; A: 14.1 percent; B: 17.4 percent; AB: 11.5 percent; —index $\frac{A+AB}{A+AB}$: .885.

141

Indexes	Men	Women
Cephalic	77.0	77.6
Facial	85.7	85.6
Nasal	82.3	78.2
Cormique	50.5	50.4
Envergure/T	105.3	104.0 /73/

/Map 9, Ewondo Peoples, facing p. 72./

161 The population balance is fair. the differential index (ratio of births to deaths) is + 0.2 percent.

163 A slight increase in the birth rate has been noted; at the same time infant mortality is very low: 3 percent.

The fertility rate is 3.06 pregnancies per woman.

Bibliography of Physical Anthropology

113 Virchow. "6 Schädel von Yaunde aus Kamerun /Six Skulls of Yaunde from the Cameroons/," Zeitschrift für Ethnologie, 1897.

Olivier, G. "Etude anthropologique comparée des principales tribus de la region de Yaoundé /A Comparative Study of the Physical Anthropology of the Major Tribes of the Yaoundé Region/," Bulletin de la Société d'Etudes Camerounaises, No. 10, pp. 55-76.

Olivier, G. and Aujoulat, L. "L'obstetrique en pays Yaoundé. Etude ethnologique medicale et d'anthropologie somatique. /Obstetrics in Yaoundé Country. A Study in Medical Ethnology and Physical Anthropology/," Bulletin de la Société d'Etudes Camerounaises, No. 12 (Dec. 1945), pp. 9-72.

Olivier, G. with the collaboration of the Drs. Ajoulat, Chabeuf, Chagnoux, André David, and Grenier. "Documents anthropométriques pour servir a'letude des principales populations du Sud-

At that time they were already situated along one of the principal commercial routes of the south, used to ship from the east many sought-after products, especially ivory.

The Bane are settled in large villages and hamlets. The population in these settlements is no more homogenous /75/ than the Ewondo's. The major intermixtures are shown on our map.

The road from Yaoundé to Ebolowa now crosses the Bane country from north to south. Another road, south of the Nyong, is the terminal point of the trade routes coming from the southeast. Because of these roads and the connection with the railroads at M'Balmayo, all the wealth of this country of great food crops, rich farmlands (cacao and coffee), and forests is easily brought to market.

Language. The subject is discussed in the paragraph on the linguistics of the Ewondo.

Physical Anthropology and Demography. The Bane are of above-average height, fairly slender, mesocephalic, and only slightly platyrrhinian.

Their blood-type ratios are as follows:
O: 49 percent; A: 18 percent; B: 14 percent; AB: 19 percent—index $\left[\frac{A+AB}{B+AB}\right]$: 1.121.

Indexes	Men	Women
Cephalic	77.3	77.0
Facial	81.8	80.8
Nasal	85.2	86.0
Cormique	50.9	51.8
Envergure/T	104.9	103.9

The population balance is stable: the ratio of births to deaths is ÷ 0.2. The fertility rate is 4.7 pregnancies per woman. See the studies in physical anthropology in Bulletin de la Société d'Etudes Camerounaises, Nos. 10, 12, 15-16.

Bibliography

Von Stein. "Bericht ü ber die Bane-Buli-Expedition /Report on the Bane-Buli Expedition/," Deutsches Kolonialblatt, 1898, pp. 173-75.

Facial	86.5	85.1
Nasal	85.7	82.0
Cormique	51.2	52.2
Envergure/T	103.7	102.9

The population is barely increasing: the ratio of births over deaths is + 0.30 percent.

The sterility rate is 7 percent; the fertility rate is 4.12 pregnancies per woman.

Yengono. Sleeping sickness has been rampant in this area in the past but now seems to have been conquered.

Their blood group ratios are as follows:
O: 50.1 percent; A: 15.7 percent; B: 29.5 percent; AB: 4.7 percent; —index $\frac{[A+AB]}{[B+AB]}$: 0.59.

The population balance is slightly favorable; the excess of births over deaths is .63 percent.

Sterility rate 9 percent; fertility rate, 3.47 pregnancies per woman.

Yelinda. The population balance is not being maintained; the index of births over deaths is -0.1 percent.

Sterility rate 18 percent; fertility rate, 3.30 pregnancies per woman.

Yembama. Sleeping sickness has been very prevalent among these people, but it is continually decreasing.

The population balance is favorable: the excess of births over death is .72 percent.

The sterility rate is 16 percent; the fertility rate, 3.97 pregnancies per woman. /82/

Bibliography of Physical Anthropology

Virchow. "Rothgefarbter Schädel eines Bulu Negers von Kamerun /Painted Red Skull of a Bulu Negro in the Cameroons/," Zeitschrift für Ethnologie, 1900.

Poutrin. "Contribution a l'Etude des Pygmées d'Afrique /A Contribution to the Study of the Pygmies of Africa/," L'Anthropologie, 1910, pp. 443-46 and 500 (the Bulu group).

Olivier, G., with the collaboration of Drs. Aujoulat, Chabeuf, Chagnoux, André David, and Grenier. "Documents anthropometriques pour servir a l'étude des principales populations du

197 latter. Father Nekes, however, is of a different opinion; he stresses a very great resemblance to the Bulu language of the Ebolowa district. In his opinion the Mvele language represents a more archaic form than those of the Ewondo or the Bane.

See:

Tessmann, Günter. Die Pangwe /The Fangs/. Völkerkundliche Monographie eines westafrikanischen Negerstammes. Ergebnisse der Lübecker Pangwe-Expedition 1907-1909 und früherer Forschungen 1904-1907 /Anthropological Monograph on a West African Negro Tribe, Results of the Lübeck Fang Expedition 1907-1909 and Earlier Research in 1904-1907/ (Berlin: Wasmuth, 1913), pp. 30-31 (a short vocabulary).

-----. "Die Volker und Sprachen Kameruns /The People and Languages of Cameroons/," Petermans geographische Mitteilungen, 1932, p. 184, note 40.

Nekes. Koloniale Rundschau, 1912, pp. 469-70. /84/

141 Physical Anthropology and Demography. The Mvele are slender, slightly platyrrhinian; they have the features of the Sudan in attenuated form.

Indexes	Men	Women
Cephalic	77.5	78.4
Facial	81.3	82.1
Nasal	90.0	85.5
Cormique	51.5	52.1
Envergure/T	104.1	103.1

●143 Their blood group ratios are typically Negro, although the proportion of group AB is slightly greater than in the classical formula. O: 51 percent; A: 14.3 percent; B: 16.3 percent; AB: 18.4 percent;—index $\frac{A+AB}{B+AB}$: 0.942.

161 The population balance is not being maintained: the index of births to deaths is -0.21 percent.

See:

131 Olivier, G. "Etude anthropologique comparée des principales tribus de la region de Yaoundé /A Comparative Study in the Physical Anthropology of the Principal Tribes of the Yaoundé Region/,"

197 Language. The linguistic map of G. Tessmann shows without comment, the Yebekolo, under the category of "Mvele."

141 Physical Anthropology and Demography. The average height of the Yebekolo is 165.5; the average cephalic index is 78.8.

143 Their blood-group ratios are as follows:
O: 69.3 percent; A: 13.1 percent; B: 12.1 percent; AB: 5.35 percent; —index $\frac{A+AB}{A+AB}$: 1.197.

165 The extremely high rate of infant mortality (58.64 percent) is due
164 to malaria. The disease is fostered by the marshiness of the region, which is likely to remain a source of sleeping sickness as well.

161 The population balance is stationary; the ratio of births to deaths is + 0.09 percent.

163 The sterility rate is 5 percent; the fertility rate is 3.98 pregnancies per woman.

See:

113 Olivier, G., with the collaboration of Drs. Aujoulat, Chabeuf, Chagnoux, André David, and Greiner, "Documents anthropometriques pour servir a l'étude des principales populations du Sud-Cameroun, /Anthropometric Documents for a Study of the Major Peoples of the South Cameroons/," Bulletin de la Société d'Etudes Camerounaises, No. 15-16 (Sept.-Dec. 1946), p. 65.

Brygoo. "Le nouveau-né et la femme enceinte aux environs d'Ayos /The Newborn Child and the Pregnant Woman in the Vicinity of Ayos/," Bulletin de la Société d'Etudes Camerounaises, No. 21-22 (1948), pp. 49-68.

Bibliography

Scheunemann. "Die Unruhen in Südbezirk von Kamerun 1904 bis 1906 /Unrest in the Southern Area of the Cameroons/," Deutsches Kolonialblatt, 1907, pp. 349-51, and 396.

Tremesaygues. Unpublished report on the geneologies and the origins of the peoples in the subdivision of Akonolinga (1930).

Numerous reports in the Archives du Service de Santé /Archives of the Health Service/ from the medical station at Ayos.

Moisel map, G3, Dume

141

Tribe	Height		Cephalic Index		Trunk Index /Indice cormique/	
	Male	Female	Male	Female	Male	Female
Mangisa	above average		76.7	76.3	?	?
Eton	167.8	157.9	76.2	76.4	60.8	51.0
Ewôndo	168.4	158.6	77.0	77.6	50.5	50.4
Boulou	165.4	157.6	77.8	79.2	51.2	52.2
Fang	above average		77.0	76.6	51.2	50.9

[143]

Tribe	Blood Group (in %)					Facial Index		Width/Height /Envergure s/taille/	
	O	A	B	AB	Index	Male	Female	Male	Female
Mangisa	52	21.9	10.9	15.2	1.44	?	?	?	?
Eton	55.7	13.8	17.5	12.9	0.878	85.1	84.2	104.4	102.5
Ewôndo	55.5	14.1	17.4	11.5	0.885	85.7	85.6	105.3	104.0
Boulou	?	?	?	?	?	86.5	85.1	103.7	102.9
Fang	?	?	?	?	?	83.2	87.0	105.3	103.4

It is inevitable, in any case, that a population of this numerical size should present fairly obvious extreme variations, but my own observation, also subjective, thrown into relief a larger proportion of short and very short persons than of tall and very tall: interbreeding [144] with Pygmies (the Bekoé ayoñ especially) would explain this to a great extent. The Beti in the north, who have had much less contact with Pygmies, seem taller and slenderer.

142 The group as a whole may be considered mesocephalic with a /85/ [145] slight tendency to dolichocephaly (1), with not very obvious Negroid

[304 856]

1. Midwives, bebialé binga, still continue the practice of shaping newborn skulls by lengthening. On the other hand, the custom of binding babies' heads with a bark band is dying out.

facial traits, rather light chocolate brown skin, although some groups have a reddish tinge to the skin and green eyes (the Ndôñ ayoñ of [143 824] Sangmélima). Pectoral hair is common. There is fairly common albinism, some polydactylism (the subjects are supposedly sorcerers).

775 subterranean abode of the dead, where they were the prey of flames. A tradition reported by Largeau tells of the dead man arriving at the bridge over the river-of-the-west to meet there the judges, Oyem-Bôt (He-Who-Knows-Men) and Oka'Bot (He-Who-Divides-Men /Repartit-les-Homme/), who question him and allow him to cross the bridge leading to Mon-Anen (Great Being), who questions him in the presence of the dead and makes sure that he has "left his name" (that he has forgotten it in the land of the living). He is then turned over to the Divider-of-Men /Partageur-des-Hommes/, who cuts him in two, one half staying among the living, while the other, having been given a new name, goes to the dead. It is difficult to decide what precise part of the person remains with his descendants; in my view it is name-authority; in any case I do not believe it to be the nsisim. It might be the kôn but, in such a case, the result of an accident, for a ghost is a disturbing neighbor, if not a dangerous one, in any case very fearsome, often malevolent. Its appearance is that of a living
● [143] person, except that it is white /106/, whence the belief that albinos are the children of ghosts. The nsisim, on the other hand, who can turn up during a person's lifetime in a place distant from where he is (witches' and sorcerers' power of bilocation), is immaterial but absolutely identical in appearance with the body. The kôn might be the ghost of a person whose funeral rites had not been correctly performed, of an imperfectly exorcised sorcerer or, if one wishes, one imperfectly sterilized (for instance, if the corpse had not been burned), or even of a person who died without being purified of a nsem (1).

1. Among the Ewôndo, the dead who have not yet crossed the bridge leading to ésam nzigi, the abode of the dead, are called ngudu. (J. B.)

775 825 It also may happen that a dead man becomes embodied in a wild animal living near a village, and that, henceforth, "cannot" be killed. I have not been able to find out exactly whether this is a matter of actual impossibility or of a respect taboo. The animal may be benevolent, like the old gorilla, a former Mvaé chief, who protected the Nyabisañ village gardens against the depredations of "real" gorillas in 1948, or, on the contrary, malevolent, like one Zaman, turned panther, who ravaged his affinal family's flocks in the Boucle

8: Bennett D-5 (ca. 1898) 1899 FH9 Fang FH9

Response by the audience: *Nangekobe.* This word seems to have no meaning but to be simply used as a responsive utterance.

(2) *Akóm ke yeye zazam.* Let not the *akóm* sing my song. This supposes that another similar performance (*akóm*) is going on in the neighbourhood, and the performers in it are urged not to make use of the song used by those in the first (*akóm*).

Response: *Ziazia, akóm ke yeye zazam.* The word *ziazia*, like *nangekobe*, appears to have no meaning, and to be simply used as a responsive utterance.

(3) *Ke bele me nzok zam ne mabata.* Do not catch hold of my instrument (tusk of elephant) with *mabata*, i.e., because you have the sickness *mabata* (a kind of sloughing phagedina).

Response: *Ziazia*; *ke bele me nzok zam ne mabata.*

XIX.—*Abnormalities (Natural Deformities), Albinism, Erythrism.*

During my residence among the Fang I saw five albinoes (shown on lantern slide). The natives say of these albinoes: "They are white, but *not real* white people." They are treated fairly well; their ever restless eyes cause them much ridicule and annoyance. I know of only one being married. They are not long lived. After death the skull of an albino is greatly valued for medicine, especially for placing with the *biang-akamayeng* (protector of the tribe).

Erythrism is occasionally met with. A red-haired Fang lived in the town of Jam-anen (large affair); his skin was chocolate colour, but his eyes had a pale pinkish colour. The first sight of a red-headed black man surprised me very much.

Hare lip is very rarely seen.

One case of hermaphrodism came under my notice, a Fang male; he was looked on as an *nganga* (witch doctor) of great power, and was much reverenced.

Deformations (Artificial Deformities).

A. *Facial.*—The triangular nasal cartilage is frequently pierced. This practice is mostly indulged in by women. Bars of bamboo are inserted or porcupine quills. It is considered *mbung* (handsome).

The lips are not pierced or deformed in any way.

The ears are pierced and ear-rings worn.

Fetish is also suspended from the ears.

B. *Dental.*—Males file the upper and lower incisors to a sharp point. The only reason given is, "it is *mbung*" (handsome).

XX.—*Fang Proverbs and Sayings.*

Ma kóm wam nlem, I think in my heart.

Me ka, I am gone, said in taking leave.